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177 selves, their children, and their culture. The presence of the American generational kinship system and other cultural changes in Lone Hill (Bruner 1955) were the result of conscious efforts by individuals to bring about these changes through their children.

3. The remaining ten families have had a white model; three follow the unacculturated life pattern, and seven marginal families periodically shift their residence from Indian to white society. The marginal families are bicultural; they have a dual model of the universe situationally defined.

Given the total situation as it exists in Lone Hill, early experience in the nuclear family is decisive in the acculturative process. We may even hazard the guess that unless there is a major change in the total milieu, acculturation in Lone Hill will continue to be dependent upon social learning in small family groups.

NOTES

000 [1] An earlier version of this paper was presented at the 53rd meeting of the American Anthropological Association held in Detroit, December, 1954. The Department of Anthropology of the University of Chicago and a Social Science Research Council pre-doctoral fellowship provided financial support for field work. Elaine-Carol Bruner, Donald T. Campbell, Dorothy Eggan, Fred Eggan, Omar K. Moore, George P. Murdock, Robert Redfield, Sol Tax, Sherry Washburn, and especially two fellow fieldworkers, Robert Merrill and Robert Reits, have generously offered suggestions at various stages of this work. Their cumulative aid has indeed been considerable.

101 [2] Lone Hill is the Indian name for the community. Names of all informants mentioned in this paper are pseudonyms.

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